THE WOMEN'S MISSIONARY MAGAZINE

—OF—

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INTERESTING NOTES.

THE Moravians have 91,884 members in their mission churches. On June 21 the Moravian bark *Harmony* started on the annual voyage to Labrador. This is the 124th year in succession that these vessels have sailed to carry missionaries and stores to this rugged and ice-bound coast.

A Moravian missionary named Letzen, with his wife, certainly ought to be written with those who love their fellow men. For thirty years he has been preaching and working at a station in the Thibetan mountains, without the sight of a European face, and with the post-office fourteen days distant, separated from them by the high passes of the Himalayas and dangerous streams.

Miss Ackerman visited a school belonging to a Japanese, who formerly carried on a large brewery but somewhere heard the Gospel. One of his neighbors had also heard about the Gospel, and they studied the Bible together. They became convinced that it was the true religion, and embraced Christianity. After a time the brewer turned the brewery into a school. In the back part the school and chapel were established, the latter seating about 600 or 700 persons. They had no altar or seats for the chapel, but a missionary suggested that the vats should be made into seats, and the wine-press was converted into an altar.

Any white man found giving intoxicating drink to an aborigine or half-caste in any district in Fiji is liable to a penalty of fifty pounds or imprisonment.

When Dr. Duff, the great Scotch missionary, came home after his life work in India, a crowded meeting was held in Edinburgh to hear him on the claims of India upon the Christian church. For two hours and a half the old man went on, holding the audience by his eloquence. Then he fainted and was carried out of the hall. Presently he came to, and asked, "Where was I? What was I doing?" In a moment memory returned, and he said, "Take me back, I must finish my speech." "You will kill yourself if you do," said his friends. "I shall die if I don't," exclaimed the old man. They took him back. The whole meeting rose, many in tears. His strength failed, and he could not rise, but gathering himself

for one final effort, he said, "Fathers of Scotland! have you any more sons for India? I have spent my life there, and my life is gone; but if there are no more young to go, I will go back myself, and lay my bones there, that the people may know that there is one man in Christian Britain ready to die for India."

In Madagascar there are now 1360 self-supporting Christian congregations, but 3,000,000 out of 4,500,000 of the people are still in heathenism.

If we can do nothing else, or whatever else we may do, we can all pray for the blessing of God upon the work of Christian missions, and prayer has mighty power. The worship of Durga, the blood-goddess of the Hindus, is attended by the most terrible excesses of sin. Some native converts have agreed that every evening this worship goes on they also will meet to pray to God to put an end to the wicked practices. "Let us go on praying night after night and year after year," they say, "till we have prayed down the Durga Puja. Let us pray it down." Christians everywhere should join in all such prayers.

AN AFRICAN MISSION GARDEN.—Friends of Africa residing in Wisconsin, Geo. Gillett and wife, sent twenty-five dollars to the fund. They resolved to endeavor to assist in this great work by a special effort, and planted a little corner in berries. Although this brother is 77 years old, he and his good wife gathered the fruit of their labor, and sent it forth in the name of the Saviour, who had done so much for them. Such money will accomplish much, while the donors share in the sweet recompense enjoyed by the self-sacrificing workers to whom it is sent.

An estate valued at £40,000 has been left by Rev. E. J. Pierce, of Monmouth, New Jersey, United States, to Lincoln University, Oxford, Pennsylvania, for the education of young negroes to be ministers. If the supply of colored candidates falls short, young white men are to be educated and maintained as missionaries in Africa, where the testator was himself engaged in mission work.

STONEWALL JACKSON.—How many members of the church seem glad to find excuses to be absent on Missionary Sabbath! How many plead pressure of care and business as excuse for forgetting their duty to the cause of missions! How many pastors are afraid to announce Missionary Sabbath lest a goodly number of their members should be absentees on that morning! But how different was the spirit of "Stonewall" Jackson as the following incident will show. If all our members who are not present at church on Missionary Day carried the cause as near their hearts as did this Confederate General, no pastor would need to hunt up their contributions. May every member of our church who reads this article and the substance of "Stonewall" Jackson's letter in that hour of his great responsibility on the battlefield, hereafter remember his Missionary Day and contribution with like fidelity to Christ.

At the time of the second battle of Bull Run the whole Southern country was quivering with excitement, the telegraph wires being down and the people being anxious to learn the result of the battle which they knew had just been fought. There was of course the greatest excitement at Lexington, Va., the home of "Stonewall" Jackson, since it was known that he was engaged in the battle and intelligence of the result had not yet been received. But there was a letter at the post-office addressed in General Jackson's own handwriting to his pastor, the Rev. Dr. White. The good minister took out the letter, the people thronged around him and putting him on a dry-goods box, insisted that he should

read this letter which had come fresh from the battle-field. With trembling hands he tore it open, and when he could sufficiently control his feelings, read somewhat as follows:

"*My dear pastor:*—Remembering that to-day is the occasion for taking up the annual collection for foreign missions, I beg leave to enclose my contribution for that object.

"I remain yours, T. J. JACKSON."

A HOME-THRUST.— A story is told of an old Fijian chief and an English earl —an infidel—who visited the islands. The Englishman said to the chief: "You are a great chief, and it is really a pity that you have been so foolish as to listen to the missionaries, who only want to get rich among you. No one nowadays would believe in that old book which is called the Bible; neither do men listen to that story about Jesus Christ; people know better now, and I am only sorry for you that you are so foolish." When he said that, the old chief's eyes flashed, and he answered: "Do you see that great stone over there? On that stone we smashed the heads of our victims to death. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now, you! you!—if it had not been for these good missionaries, for that old book, and the great love of Jesus Christ, which has changed us from savages into God's children, you! you would never leave this spot! You have to thank God for the Gospel, as otherwise you would be killed and roasted in yonder oven, and we would feast on your body in no time!"

The Church missionary society entered New Zealand as far back as 1814, but waited and toiled eleven years for the first convert, and then five years longer for the second. But then ensued such a remarkable religious overturning that in 1842 Bishop Selwyn could write: "A whole nation of pagans has been converted to the faith."

A recent number of *The Indian Witness* well says: "The foreign missions of united Christendom are beginning to present the appearance of a youth who has not only outgrown his clothes but looks half starved, because all he eats goes to growth and none to fatness. The churches of Europe and America are steadily increasing their appropriations to foreign missions, but the work is increasing at a far more rapid rate. There must be an immense increase in the missionary zeal and liberality of the churches, or a crisis, probably followed by panic, is inevitable."

It is twenty years since Dr. MacKay, missionary of the Canadian Presbyterian Church, began to labor in North Formosa. The result is that in part of the island at this day there are 2,605 baptized Christians, fifty native preachers, two ordained pastors, and many other workers.

THE CLAIMS OF THE FREEDMEN.

MRS. PAUL G. SPENCER, PORTLAND MILLS, IND.

"GOD hath made of one blood all nations of men to dwell on all the face of the earth." The question of condition and of necessities should influence us in considering the claims of any people. The question of color, or of country, must not control our judgment. The jewel that sparkles in its beauteous colors and brilliant light is just as precious when in a plain, cheap box as when in the carved and costly casket; just as valuable in a setting of base metal as in

finished gold, The human soul is a rare jewel, which all the wealth of the world cannot buy. It is not a question whether that soul dwell in a body pale and white, or in a body dark as the Ethiopeian slave, but of the soul itself—its immortal worth.

In an inquiry, therefore, into the claims of the freedmen, we do well to forget they are guilty of a skin not colored like our own, and to remember the claims of common humanity, the claims of manhood; at the same time remembering the especial claims which arise from specific considerations. The freedmen have claims upon us in common with all other people, We have all one Father; one God hath begotten us. They have the same covenant relations as we. They are represented in Adam. They may be represented in Christ as we are.

The representation is not bounded or limited by color, nor in the least affected by it. The colored man is our neighbor, and we owe him neighborly service. He is our brother, and we owe him brotherly ministrations. We recognize the claims of the heathen in foreign lands, of our fellow men in the home mission field, and the claims of those in the freedmen's mission field are not inferior. Neither place nor color destroy or weaken the claims. The law of love binds us to the African, the Mongolian, the European and the American alike. "Thou shalt love thy neighbor as thyself" is a command that forms a strong cord to bind us to all the race; and the poor freedman, rejoicing in his broken chains, has just claim upon that love. Our Saviour will not ask the color or clime of him who has been favored and helped by us when he shall say, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

But there is a peculiar claim which the freedmen have upon us, and we can not ignore it. When we consider the claims of the Indian, the Chinaman, the Japanese or the Mexican, we appeal to the wretchedness of their condition. We contemplate their heathenism, their ignorance of God and his Christ, and his truth. But we do not feel that we are especially responsible for their low estate. What had we to do with it? But of the freedmen it is quite otherwise. Dragged to our shores by pitiless hands, sold in the market to the highest bidder, we heard their wailing and turned a deaf ear. We saw their anguish of spirit and pitied them not. Their appeals for mercy were heartlessly rejected. And when they would have risen, when the desire to know was awakened, we compelled their ignorance. We made it a crime to teach them letters. We enforced their degradation, and we owe it to them to make amends and repair the damages we have done. Nor can we throw the responsibility upon the men of the South.

In a land of light they are in darkness. In a Christian land they are pagans by our own deeds. The poor slave is not called to return thanks to us. We were compelled to set him free. The God into whose ear the captive slave so long poured his plaint bowed in pity and compelled us, the unwilling, for the nation's life, to do this deed of long deferred right. For our own national life we yielded. And then mark you how he leaped into the battle for national life and unity; how he praised his benefactor. The blood of the poor African slave that had so often made red the Southern soil—it flowed from the scarred and lacerated back—now that he is free, is poured out on many a battle-field, as brave a soldier as ever drew sword in war. Alas! How we requite him. What are we doing to help him? The gospel with its elevating, ennobling and equalizing influence is the only remedy. We have our missions among them, but what are they

A drop in the bucket, one tiny wave on the bosom of the ocean. Having appealed to wronged innocence, in our own extremity shall we now refuse help when they appeal to us for it? They have fought our battles for us; have we no pensions for such soldiers? We glory in the deeds of valor which our fathers wrought for liberty; we are proud of our soldier sires: shall we forget the deeds of the freedmen? If there are any people that have claims above others, these are they. We have wronged them for years, oppressed them, driven them like yoked oxen and compelled their service. We have broken strongest ties, separated chief friends, destroyed homes, parted lovers, husbands and wives, parents and children. What recompense can be made, what amends for all this? Perishing souls cry, wronged manhood cries, and the plea should reach our ears, move our hearts and open our purses to right, as far as possible, the wrongs done, and raise, as far as possible, those whom we have cast down. Not surpassed by any other claims are those of the freedmen.

WHAT WE ARE DOING FOR THE FREEDMEN.

WHILE we all know that the women's missionary societies have been much interested in helping on with work for the freedmen, it was only with the organization of the Women's Board that systematic work was made possible. But little was done the first year, aside from supplying clothing as needed at each station, contributions being devoted to the building of the Little Girls' Home at Knoxville, Tenn., the furnishing of which was all done by the women and children. The support of a Bible reader at Knoxville was assumed about this time, and a little later at Norfolk, and has been continued at the latter place ever since. Then came the building and furnishing of the Girls' Industrial Home at Chase City, Va., and the Little Boys' Home at Knoxville, Tenn. The support of friendless little ones in these Homes has been a prominent feature all along. About this time a sewing teacher was sent to Miller's Ferry, Ala., and the women have paid her salary right along; also an addition to the school building at Miller's Ferry, in order to provide a room in which the classes in sewing could be taught.

When the Henderson N. C., mission was started, the Freedmen's Board asked the Women's Board to support the industrial department, which was done. In the spring of 1892 the Freedmen's Board asked the Women's Board to assume the support of the industrial department at each station, which meant the payment of eight salaries and meeting the running expenses of this department at five stations. While this looked like rather a big responsibility to assume, not having any salary pledged, it was carried through successfully, and the Board was encouraged to recommend continuing the same this year, with the addition of the matron of the Little Girls' Home at Knoxville, a bible-reader and teacher of dressmaking at the same station, making us now responsible for eleven salaries averaging fifty dollars a month. The monthly outlay will, be somewhere between six and seven hundred dollars. In addition to this, the furniture of the boarding hall for girls at Knoxville and another addition to the buildings at Miller's Ferry, are being supplied, the furnishing to cost two thousand dollars and the addition at Miller's Ferry one thousand dollars. The sewing-room at Norfolk has been refitted that more efficient

work may be done there.

We give this brief resume of your work for the past seven years that you may see how you have grown. With the growth comes added responsibility, and it behooves us to be constantly on the alert to meet that for which we are pledged. Several years ago, we were told, help in the way of clothing was no longer a necessity at Knoxville, but this year clothing suitable for children from six to fourteen will be gladly received. Norfolk mission does not longer need to be supplied in this way, either, excepting as the bible reader may find needy ones among the sick and aged.

We would say in regard to the furnishing of the girls' boarding hall at Knoxville, it will be remembered that there are forty-five bedrooms, which are to cost for furnishing $25 each. While a number of societies have taken one each, there are still several which have not yet been pledged for, and we will be glad to hear from those who may desire to help in this way. Also a word again in regard to the salaries: While contributions have always come in liberally and our liabilities have always been met, it would put this work on a more permanent footing if presbyterial societies could see their way clear to assume them, and we ask that this thought be kept in mind.

We cannot close without a word in regard to the sending of clothing. This will probably be a very trying winter to the poor everywhere, on account of the scarcity of work, low wages, &c., and it will be well to remember to send early and liberally, to prevent suffering as far as possible. Very sincerely,

C. JANE VINCENT, Cor. Sec.

KNOXVILLE MISSION, FREEDMEN'S BRANCH.

KNOXVILLE COLLEGE, TENN.
Oct. 4th, 1893.

DEAR FRIENDS:

YOU ask me to tell you something about the different departments of our work. We will suppose you are passing through Knoxville and wish to call. At the station you take a carriage and ask the driver to take you to Knoxville College. As you approach the grounds you are surprised at the beauty of the location, and the number of the buildings. After entering the grounds from the south side, you first pass a small frame cottage occupied by Prof. Love and wife. Next is a brick building, the Little Boys' Home. You are welcomed by Miss Annie Rutherford, who has just entered upon her work as matron; and by Miss Jean Robertson the music teacher, and Miss Mary Fisher, the dressmaker, who both room in this building. Miss Rutherford's helpers are two young girls, one from Santa Cruz, Danish West Indies, the other we have had with us since she was a child, and now she is able to earn her board by taking charge of the cooking for the Home. This is not an orphan asylum, but a place where parents can trust their children with the assurance that they will be well cared for. Children come a long distance to this Home; one is from San Antonio, Texas, another from Chicago. There are some orphans enrolled and supported by missionary societies, but the majority pay their own way.

Next is another cottage, occupied by Dr. McCulloch and family. You stop and shake hands with Mrs. McCulloch, then pass to the college building proper. Entering the office to the right, you find Dr. McCulloch, who will show you through the class-rooms. On the first floor you meet Mrs. Wait, principal of the training-school, and Miss M[illegible]

Simpson, who will show you some of the little folks' kindergarten work, and have them sing for you. In the other rooms of this department you will find "student teachers," who work under Mrs. Wait's supervision.

On the second floor you visit the library and the sewing-room, where plain sewing is taught by Miss Hattie Kerr. Entering the chapel on the third floor, you are met by Prof. R. J. Love, principal of the Normal department, and are introduced to the Misses Edith and Hattie Shontz, Tillie Wishart and Minnehaha Finney, and Prof. J. P. Vance.

Joining the college building on the north is the Young Men's hall, where you find Mrs. Mary Wallace as matron, and here you meet our bible-reader, Miss Jennie McCahon. From this you pass to the new Girls' hall. It is a large building, and, to save you from getting lost, we will place you in charge of Miss Belle Kerr, instructor in cooking, who will explain the uses of the various rooms and appliances in the kitchen and dining room departments. On the next floor, Miss Amelia Shonhair, the matron of the new hall, will show you the neatly furnished parlor, sitting-room, and teachers' and students' bed-rooms, and you repeat the remark so often heard, "It is so nice." In one of these rooms you find girls busy sewing. This is our dressmaking department just opened by Miss Fisher. Here the girls are taught not only to make their own clothes, but the trade of dressmaking.

The next building is the Little Girls' Home, in Miss Maggie McDill's care. She shows you through the building, and you are astonished to learn that the children do all the work except the baking; yet everything is neat and clean. In this Home are little girls from the Lakes and from the Gulf.

The last place to be seen is the Mechanical building, where you find Prof. Wm. Petrie in charge of the carpenters' shop, and Prof. J. J. Duncan in charge of the agricultural department.

We would be glad to have you spend the night with us so as to see our students at work, but as you are going south do not fail to visit our branch schools at Athens, Tenn., and Miller's Ferry, Ala. At Athens, you will find Rev. J. L. Cook, pastor of the congregation, and Misses Mary Byars and Maggie Buchanan, teachers, all graduates of Knoxville College. At Miller's Ferry you will be entertained by Judge Henderson and his wife, who have proved true friends of our work. Mr. P. C. Cloud and wife, Mrs. Tillie Scott, Miss Lillie Jarnagan, and Miss Minnie Jenkins are the teachers, and Rev. C. H. Johnson is just entering upon the work of building up a congregation there.

As you visit these schools, with their Sabbath-schools, bible-readings, mothers' meetings, etc., and talk with the workers, you will better realize the important work Knoxville College is doing, and the great need of more such work among the Freedmen.

Yours,

ELIZA B. WALLACE.

ATHENS, TENNESSEE, MISSION.

LETTERS have been received from Northern friends desiring to know something of the Athens mission. As it will take less time, I will send a short letter to the MAGAZINE, so that all who are interested in this mission may learn something concerning it. This is the third week of school, and we have enrolled 130 pupils. The school has opened with very bright prospects. The stu-

dents who have been teaching, or engaged in other work during the summer, are coming determined to do better work than last year. We have three teachers —Mr. Cook, Miss Mary Byars and Miss Maggie Buchanan. They are supposed to do this work with the assistance of the advanced class. This school is a regular graded school and prepares students for admission to the Collegiate department of Knoxville College. Three teachers cannot do the school work efficiently. Mr. Cook is undertaking more than he will be able to get through with. A fourth teacher is a necessity, that Mr. Cook may be released from so much school work and give more of his time to the direct work of the ministry. The school building is unfit for school purposes, too small and too open for cold weather. A new building is very much needed. With reference to the church work we have great reason to be encouraged. Beginning as we did three years ago with a Sabbath-school of 16 poorly clad children, we grew within one year into a permanent organization with 20 members. Last winter the blessing of God came to us and 45 more were added to the church. To-day we have a membership of 65 active members. Our Sabbaths are filled with religious services; at 10.30 a. m., the band of Hope; at 11 a. m., the Bible school; at 2 p. m., Sabbath-school; at 6.30 p. m., Young People's meeting, and at 7.30 p. m., preaching. All of these meetings are well attended. The W. M. S. is moving on and proves itself to be a great help to the church. We ask the friends throughout the church to please continue sending anything in the way of old clothing, since much good has been accomplished by its distribution among the poor.

Yours sincerely,

(Mrs.) J. L. Cook.

MISSIONS IN THE BLACK BELT.

Editors Magazine:

IN view of the work of last year, and the unabating interest manifested in the opening of the work for the present year, we have much to encourage us that God is surely providing a way for our deliverance. But in the midst of this there remains much room for progress and no small number of difficulties to be encountered. The attendance in day school is 260. Many pupils could not be admitted, as our school was so crowded that justice to the large classes was often impossible. The responsibility of training the intellect and the morals of our people is so pressing that there remains but little time for recreation. Could we imagine ourselves the teacher of 30 or 40 children, deprived of religious training and influence of good family government, left to grow up as the weeds and possessed with evil imaginations, we would have some conception of the many peculiar difficulties one must constantly face. But out of such unlikely material God intends to make useful vessels, and we are called upon to sacrifice all for the establishment of his spiritual kingdom in the hearts of His creatures.

The "home visits," which are usually made on Saturdays, have done much good. This is a separate field for the women in their religious work, and one of the difficult parts, as it is identified with some of the most perplexing drawbacks. The women work in the cotton fields, and their house-work is put aside for Saturdays, thus making the homes very uncomfortable for visitors. Meanwhile an interest is kept up in the homes, which furnish satisfactory opportunities for

domestic and moral training, so much neglected. There is a necessity for this kind of work, not only here, but throughout the Black Belt. These are but instances of the work that is much needed on the plantations where the facilities for education are very limited. The industrial work among the mothers is also worthy of consideration. The mothers' meeting was organized a year ago by Miss Scott. The attendance is so large that it was necessary to divide the class into two parts, Miss Jarnagan teaching sewing and house work, while Miss Scott gives instructions in reading, counting and lectures on the moral training of children.

This is truly industrial and religious work combined. The girls' industrial department opened with the enrollment 46. The progress already made gives much encouragement. The success of this department depends principally upon the benevolence of our missionary societies and friends. Clothing, cloth, thread, and the like, are always needed and received with many thanks.

The Sabbath-school numbers 280, and no part of the work gives more encouragement. The attendance is regular throughout the year. One of the peculiarities of our school is the good attendance of the old people, as they have heretofore believed the Sabbath-school to be simply a plaything for children, and many attempts to draw them to Sabbath-school and Bible readings have failed. Miss Minnie Jinkins has charge of this class of old people, and the story of each lesson is told them in such a plain, easy way that the old people say, "The Bible is surely changed." It is sad to think that men and women should live to the age of 70 or 80 in a Christian land with so little knowledge of the God whom they have tried to love nearly all their lives. But it is true and will remain so as long as our schools and churches are in the hands of ignorant and unprincipled men.

About 240 papers are needed each Sabbath, and of course we look to Sabbath-schools of our churches for the supply. The school has been well supplied for more than a year by some of our churches, to whom we are much indebted. We need many more, and hope our churches will make special effort to supply us with the *Olive Plant*, *Youth's Evangelist* and other papers for young people. The assistant workers here are Miss Scott, Miss Jarnagan, Miss Jenkins and Mrs. Cloud. Few women of our race have entered the mission work with more zeal and determination to elevate their race. Even in the face of opposition most discouraging they have toiled faithfully.

Under the auspices of the Women's Auxiliary Board, there will soon be another addition, in order that better attention may be given to the industrial work. We are always glad to furnish any particulars of the work.

Yours, P. C. CLOUD.

Miller's Ferry, Ala,

NORFOLK MISSION.

NORFOLK, VA., Oct. 3, 1893.

DEAR MAGAZINE:

AN article has been asked for by your committee from the Norfolk Mission College, and as it has fallen to my lot to write the article the committee is requested to accept the first impressions of a stranger just entering upon the work.

The school here is far in advance of what the writer had expected to find it. As we sat in the chapel on the morning of the opening of the school year, and watched the neatly dressed pupils as they marched to their respective rooms, we

were most favorably impressed by the fact that these children, in their general appearance and deportment, will compare favorably with an equal number in one of our graded schools in the North.

Since then we have visited the different departments of the school and have listened to their recitations, and here, too, have found much to commend. Very many of the faces are bright and intelligent, but in some cases one is forced to feel that the lash cut the parent deeper than the bone, and one generation has not been sufficient to heal the hurt. Our work as Bible reader has taken us into many of their homes and given an opportunity to compare the entire lack of system and order there with the prompt, timely work in the school. These young people will owe very largely their ability to succeed in life to those who teach them the value of time.

The building has been enlarged since last year, giving us four additional school rooms and one recitation room, besides adding space to be used as reading room and library. The chapel will now seat 850 instead of 500 as formerly. There are enrolled about 660, and this after turning away almost another hundred for lack of room. The teachers of this model school instead of having charge of 80 or 90 pupils and teaching two grades, as they have been doing heretofore, now have from 40 to 50 pupils all in the same grade. This should, and no doubt will, enable them to do more thorough work.

The industrial school has enrolled about 340. In this department, we think the most difficult, as well as the most important, work is being done, and so far as we are competent to judge, is being well done. The sewing room with its new carpet and paper, furnished by the Women's Board, presents a very cozy and homelike appearance. About 300 girls re ceive 40 minutes instruction in sewing every other day. We feel sure that many homes will be helped to better living by the lessons learned here.

The printing department furnishes an opportunity to the boys, not only to learn the art of printing, but also to improve themselves in the use of the English language. They receive practical instruction in both English gramma and rhetoric. The College *Bulletin* sent out from this department eve month. The subscription price is cents a year, and friends of the scho by subscribing for this paper will lear what is being done in the mission and give material aid to the department. Besides this they do the typographical work for the Weekly *Advance*, a paper published in the interest of the colored people of Norfolk and vicinity. For the work done last year this branch of the school realized about $500. They need a new press, which will cost $400, but would be of great benefit to the department.

The reading-room is in need of magazines, such as Harper's, Scribner's, St. Nicholas, the Youth's Companion, etc., and any good reading matter that has been read and is of no further use to the owners but would be a means of doing much good here.

The Sabbath-school for the past month has averaged about 700, in charge of fourteen teachers. Then the Christian Endeavor Society, which meets every Wednesday afternoon, furnishes to those who are willing to attend the opportunity to fit themselves for better work in their several churches. A number of the students are members of the society, and all are invited to attend the meetings.

The growth of a congregation here must be slow and discouraging. The ignorance of many of the people, together with the opposition of the colored organizations, renders the work very difficult and peculiarly trying. However, the

are some faithful, earnest Christians who are anxious to hear the gospel and who attend regularly upon the different services of the church.

Respectfully yours,

NAN A. MABON.

THYNE INSTITUTE.

CHASE CITY, VA., Oct. 2.

EDITORS MAGAZINE:

HE prospects for the coming year are good. The attendance is always comparatively small during the first two months of the term, the pupils being kept out of school until the autumn work is done. There is an enrollment now of 173 as compared with 190 this time last year. There are but two girls in the Girls' Industrial Home yet, and one young man in the boys' cottage, but it is known that others will be in soon, probably this week. The Institute never reaches its highest enrollment until after January 1st. From that time until the close of the term in May the enrollment runs from 350 to 375.

As to the condition of the work, I think it safe to say it was never better. So far as the principalship is concerned, the loss of such an experienced worker as my predecessor must necessarily be felt, but certainly the Institute has never had a corps of teachers more thoroughly equipped for work than it has now: Miss Clara Hazen, in charge of the primary; Miss Armetta D. Buck, intermediate; Miss Lizzie Dickson, grammar; Miss Alice E. Wray, normal; Miss Mary McCampbell, the sewing-room, and Miss M. Agnes Cleland, matron of the Industrial Home.

The Sabbath services are well attended, the chapel being usually crowded to overflowing. There is also a very well attended prayer-meeting and Young People's Society.

It is expected shortly to organize a Junior Society. The outlook is, we think, decidedly encouraging, and if the church at large renders the same hearty support in the years to come that it has in the years past, Thyne Institute will certainly accomplish much for the needy race whose condition it has already improved in a marked degree.

J. M. MOORE, Principal.

OUR CHIEF REQUISITE.

BY MRS. CAROLINE LEONARD GOODENOUGH, MISSIONARY OF THE AMERICAN BOARD.

"Missionaries are not all angels, you'll find that out," said a shrewd old lady to us before we started for Africa. Alas, we have found to our sorrow that a missionary career does not eradicate the evil nature that lies latent in us all. Nothing more effectually destroys the work of a missionary for the heathen than that he should exhibit temper before them, and he is tempted to it every day. Patience is the greatest essential in his outfit. The occasions which call for it are too insignificant to be dignified by the name of trials, yet they are none the less difficult to meet with unruffled spirit. If we were disembodied spirits and could deliver our message and then disappear, it would be comparatively easy; but we are yet in the body, and must not only live among a heathen people but must have some of them in the house with us every day and hour.

I once heard an individual in America say that "she would not give anything to foreign missions because she had heard that missionaries always kept several servants and were living in luxury; she would rather give to home missionaries who had privations;" a common enough sentiment. Bless her heart, if she only knew how glad we should be sometimes if we might lock the kitchen door on them all, and have the unattainable luxury of having the house to ourselves, if only for one day in the year.

Please understand, good people all who have heard similar reports, that this necessity of having two or three servants apiece is one of the most troublesome difficulties of missionary life and arises out of our circumstances, namely:

1. That we are living in an undeveloped country with wood, water, post, market, etc., at a distance, requiring a man servant to act as messenger, burden bearer and horse groom.

2. That we are living in a foreign and warm climate where our physical strength must be carefully conserved. Where would be the work for which they came if the missionary spent his time in cutting grass for his horse, or his wife spend hers in washing the kettles and scouring the knives?

3. The people to whom we must look for these services are as "green" as they are black; and they absolutely cannot hurry. If we try to make them work rapidly we only succeed in making them sulky and slow instead of good-tempered and slow. One servant can take but few varieties of work and cannot be called hither and thither to meet emergencies without being seriously upset; hence the work which one well-trained European housemaid would accomplish must be divided between two or three. They are capable of learning how to do work well, but there is a lack of stability in their character, and the chances are that when one servant has been trained she will then be tired of work and will leave, and another must be taken in as raw as the first when she came.

4. Many of our so-called servants are kraal girls who have been received into the missionary's family in order to give them the chance to learn, which they are denied at home. They are far more care than help.

Do we not love these people? God knows we do: and we believe that the race has a future, and are thankful for the privilege of living here and working for them. But pray for us that the love may be so strong that it will bloom naturally in the daily patience without which mission work is only a failure.—*Ex.*

THANKSGIVING.

Again the months have passed away,
And brought us to Thanksgiving day,
A day of mirth and gladness.
And if our circle is complete,
No ills shall be considered meet
To mar the day with sadness.

If storms have swept our harvest-fields,
And mother earth with grudging yields
Returns for honest labor,
There is enough of garnered store,
And let the one who boasts of more,
Give to his poorer neighbor.

Let us give thanks for life and health,
For friends, and home, and added wealth,
And peace within our borders;
For all the gifts that summer brings,
For daily bread, and all good things
That God so kindly orders.

If hopes have failed that promised well,
And cares and losses have befell,
And caused us fret and sorrow,
We'll put all thought of them away,
And gladly keep Thanksgiving day,
And hopeful meet to-morrow.

—*The Missionary Advocate.*

Missionary Correspondence.

VACATION NOTES.

WE were still on the Ibis at our last writing, and we left the boat the thirteenth of May, a few days more than a year after our first going on it. We tried to set up house-keeping in Semaloot, but the heat came on so heavy it was up hill work, especially so as most of the furniture had to have carpenter work done on it before it could be put up. The preacher turned carpenter for a few days. The three weeks we "sojourned" in our house, the heat was most trying, but notwithstanding the home work and heat, village work received a share of the time.

We spent Sabbath, the tenth of June, in a village about two hours from Semaloot. We went on Saturday, starting from Semaloot about an hour before sunset. Our preparations for the ride were wet handkerchiefs inside our hats to keep away headache, colored glasses to protect our eyes, umbrellas to shade us, and a "cooler" of water to refresh us by the way. When we entered the village every breath of air seemed to stop. We sat out in the street except the time spent at the meeting. When sleeping time came we were put into a close room with no opening to the outside except a small one in the roof. The friends had sprinkled the floor and had done all they could to make us comfortable, but, as we say in Arabic, "the world was hot," and there was no help for it. You may know we were not much refreshed when morning came with, if any difference, an increase of heat. The church is so shut in that no relief came by going to it, but there we had to go rather early. I sat in the middle of the church and used a good deal of muscle in fanning during the long services. After these were over we were taken to the coolest house in town. By the constant use of water and fan I kept the hot wind from the outside from baking me. But Mr. Ashenhurst sat and worked at a sermon not apparently noticing that all the people about him were panting from heat and when the two services of the day were over he did not seem much "the worse for the wear." But nevertheless we were glad when the day's work had been done to mount donkeys and start in the direction of Semaloot. I was too nearly exhausted to take any food when we reached home. On the following Sabbath Mr. Ashenhurst went back to the town and held communion, but I was not brave enough to try it again. He held weekly meetings in two other towns during the short time we were "settled."

We started north Jun 21st, stopping at Magaga, whence Mr. Ashenhurst went to a village near by to investigate a trouble between some of the members of the congregation.

In the afternoon we went to Beni Suef, arriving there for the evening meeting. Thence we took the night train and next morning were in Cairo, where we remained for the afternoon train which took us to Tanta. We spent several days very pleasantly in the home of Mr. and Mrs. J. K. Giffen. They have a big field in Tanta itself and a fair start has been made. The earnestness and faith of the workers will no doubt be rewarded in due season. Already the opposition that threatened is disappearing and the prospects are good for opening new work. We had time for a few lessons in Arabic while in Tanta and Mr. Ashenhurst preached to the little congregation one Sabbath.

The first Sabbath in July we wor-

shiped with the congregation in Monsoara. A discouraging handful was present that day. I was told that some of the members were out of town and that the usual attendance is larger. We had the pleasure of seeing the girls' and boys' schools at work in the new building. They must be able to do better work than when we last saw them struggling along in an old tumble down building, void of fresh air.

July 4th, we came to Ramleh where we found a number of the missionaries who had preceded us. The new missionaries were bending all their efforts in the direction of the study of the Arabic, and older ones were resting. (?) Among the principal pastimes of the vacation season have been meetings of the Women's Missionary Society, The Missionary Association and the Egyptian Presbytery. The gentlemen have also taken their turn preaching in Alexandria in the mornings and at Ramleh in the afternoons, on Sabbath during the vacation. A weekly prayer-meeting was held during the week in which the ladies and gentlemen both took part. Besides these general services, Miss Smith had a class of women and girls which she gathered up in the town, and Miss Thompson conducted a Bible class made up of the servants of the missionaries' families. Sea bathing has also had its place among these summer recreations, and most of the gentlemen and some of the ladies have learned the art of swimming.

According to appointment of Association Mr. Ashenhurst and I went to Port Said to explore the place as a field for mission work. There are very many there who never hear the Word, but many who would not care to hear it if they had the opportunity. Mr. Ashenhurst held several meetings and got a sufficient hearing to lead him to recommend the sending of a worker to the place. On our way back from Port Said we stopped at Tanta and from there visited Mahalla, one of the large Delta towns. A licentiate was filling a three months' appointment here and his audiences consisted of the school-teacher and one man of the town. There was a good attendance at the school, most of the pupils being Jews. A great deal of teaching and preaching have been done in this place within the last twelve years, but the visible fruits are very, very few.

August is the month for flitting for the up country missionaries, and some of the down country workers have come to take the places made vacant aud rest a little. Early in September all will be back at their stations settled for another year's work.

ADELLA BROWN ASHENHURST.

LETTER FROM INDIA.

RAMLEH, Sep. 18, 1893.

A short time ago Mrs. A——— remarked to me: "Do you know that it is your turn to write for the MAGAZINE?" "No," I said, "but this week I have many letters to write, and among them one to Dr. Dales." The next day Mr. McKee's letter brought the sad tidings that Dr. Dales' life on earth was done. The news came to us like a shock. Feeble though we knew he was, we were not prepared to lose the dear friend who for so many years took such a deep interest in our work and labored so hard for its prosperity. We were not prepared to lose the cheering welcome letters that came from time to time, constantly reminding us that the Lord's work here is dear to the hearts of friends at home. His kind, sympathetic and cordial manner was

very comforting, as heart-sick and home-sick we for the first time left parents, brothers and sisters, thinking that perhaps never again would we see their dear faces.

His hospitable home was open to the missionaries at all times. And he and his were ever ready to help them in every way, even when it must have been at great inconvenience. It is touching to read that his last public effort was for missions.

What a strange coincidence that Dr. Lansing's death took place last year a short time after we came here for a few weeks of rest, and the news of Dr. Dales' death reached us a few days after we came this year. How often during the past few years did his heart bleed as one and another of his loved ones was taken from him, but how soon are they reunited where there is no more parting. When many of us at the time of the Mohammedan uprising fled for refuge to England, Dr. Dales and his daughter came to visit his sister, Mrs. Lansing, and it was a great comfort to us all to have him with us at that time. We felt that he was sharing our burdens; that he sympathized with us in our troubles, and could be consulted as if he were a father. During his stay in England he manifested a strong desire to bring the mission to the notice of the people, so as to awaken an interest in it.

Although his visit to England at that time was partly for rest, still his active nature seldom permitted him to deviate from his habits of activity, and a great part of each day was spent in his study. Dr. Dales will be long and gratefully remembered by the many missionaries who have experienced his kindness from time to time during the many years that he has been connected with the Board.

We and two families from Lower Egypt are taking our turn for a few weeks' rest at the summer retreat, (the picture of which was in the September MAGAZINE.) When we came down there were four families in the three cottages, and we took the fourth, and the houses then seemed comfortably full, but during the two hottest months there were six families and seven of the unmarried ladies in these four cottages. The accommodation of all these required a good deal of planning, and the crowding must have taken away a good deal of the enjoyment and benefit of the change.

The change to Ramleh is a change of work to many. Some come so worn out that they cannot for some time engage in anything that demands much thought or strength, but the majority look forward to the quiet of the place to finish up important work, or answer accumulated letters, so that upon their return to their stations they may give their whole time and attention to the immediate work before them. May the work be blessed in bringing many souls to Christ.

M. WATSON.

FOREIGN NEWS BUDGET.

MARY B. REID.

Our Budget this month is a small one, but we trust none the less interesting on that account. Mrs. Henry and Miss M. J. McKown furnish the following from Egypt:

How quickly the weeks roll around for us to have our monthly Budget ready. We hope to have some reports direct from the other stations next month. This month we have only gathered up some general news of the missionaries and the work. A number of the missionaries have had influenza, but all are able to be at work again. We are glad to report another called meeting of Presbytery, which took place at Aboo Kerkas, Aug. 6 and 7, to install a

pastor over the congregations at this station and at Menhara. This is the third called meeting this year to install pastors.

The congregation here in Assiout is increasing in numbers, and the congregational weekly prayer meeting for women, held at 8 o'clock in the morning, is well attended. A number of Coptic women are now hearing the Word at these meetings. I wonder how long a weekly prayer meeting would exist at home if held at this hour. The schools here have opened with a larger number in attendance than ever before at the first of the term, at this date there being two hundred and forty five in the college, and one hundred and three in the Pressly Memorial Institute, and about two hundred in the girls' school in town.

Mrs. Holliday writes from Dharmsala among the mountains in India:

The friends who are here on the hills are all pretty well. Dr. and Mrs. Barr arrived from Zafarwal this week. They had intended joining Mr. and Mrs. Cummings in Cashmere, but the very heavy rains destroyed so many bridges that they could not get there. A note from Mr. Cummings today says he thinks he is gaining a little in health, and we are hoping that he will come back much better and stronger.

We who are on the hills have been holding meetings with the soldiers. The Christians among them number only five, but others have seemed interested.

Miss E. McCahon gives a glimpse of some of the annoyances connected with school work. We must expect, however, that it will require many years of hard work before converts from heathenism will learn to appreciate the value of education for girls.

At the close of the summer school for workers some native Christian men came to take their daughters home with them, but I refused to let them go until they had consulted with the missionary in charge of their station. As soon however as they got me into the house they went quitly to the matron and told her I had consented to their girls going, and without asking me, as she should have done, she let them go. So five girls were taken that day.

Now what do you suppose was their object? They had become offended in some way during the time the summer school was in session, and this was their method of revenge. They did it to spite us, for they really think, many of them, that they are conferring a great favor on us by allowing us to educate their children, almost free of cost to them.

A few weeks before this occurrence, two other girls were removed by their relatives for the same reason —because they wished to spite the missionaries.

This is one objection to societies and bands taking special girls to support; so often they are removed by their friends for some trifling cause, and this results in disappointment.

Miss Elizabeth Gordon gives illustration of difficulties arising from so many dialects:

"Is the language difficult?" is a question often asked. A little incident which occurred when itinerating with Mr. Lytle and his family in the District of Sialkot, may give a little light on this subject. It was Mr. Lytle's custom to call in to family worship the Christian helpers and servants who traveled with us; and all who could, read verse about with us. Mr. and Mrs. Lytle, Mari, Anna (the Bible woman) and myself read in our newly translated colloquial Panjabi, which is printed in the Persian character. Our cook, who is a Christian, read Hindi in the Hindi character, and his wife Urdu, in the Roman character. Another man read Gurnukhi in Gurmukhi character.

Four different characters read in family worship, each one representing a different language and yet near enough alike to be understood by all who could read either one. Some Christians who were often present could not read, and were so illiterate that they would not understand any of them as read, and so, some one would teach them a verse in words which they could understand. Then they would recite these verses instead of reading them. Sometimes they would have their own version, which was rather amusing. For example: The story of the healing of the centurion's servant was rehearsed and the centurion was made to say, "I am unclean, and even *the wood* in the *roof* of my house *is unclean*," instead of saying, "I am not worthy that thou shoulds't enter under my roof."—Luke 7:6. In those days we only had the Gospel by St. John in the colloquial, now we have the four Gospels. Yet this translation does not suit even all the districts of the Panjab, as the dialects change every 18 or 20 miles. So the language is indeed difficult, yet notwithstanding these difficulties the Gospel is spreading in all these languages and dialects.

The India missionary party, composed of Rev. D. S. Lytle and family, Miss Ella M. Gordon, and Miss Mary A. Lawrence, sailed from New York on S. S. Arizona, Guion Line, Oct. 14th.

The number of missionaries in India has been increased by another little daughter in the family of Rev. E. E. Fife.

A UNITED PRESBYTERIAN TRAINING SCHOOL.

EDITORS MAGAZINE.

As I am constantly in receipt of letters concerning the qualifications of home missionaries, I have decided to ask you to print the following extracts from a letter received from a pastor in charge of a "special mission", in the hope that it may stir up an interest in the matter of a United Presbyterian Training School. A committee was appointed at Omaha to devise ways and means for this purpose, and to report at Princeton next year.

"I really wish your Board would discourage those who desire to become city

missionaries from attending Moody's training school, or any other until they can attend a *United Presbyterian* training school. They get very little that is of any practical good to them and a great deal that is of a great disadvantage. What a city missionary for our church needs to do and must do is not taught in the mission training school, but all they are trained to do is foreign to the needs of one of our missions.

These schools train persons to work with a class of people, and in a way that requires a strong church well equipped and organized to take care of the results of their work. But our work is evidently very different. We must gather together persons who are to be members of a congregation of United Presbyterians and we cannot depend entirely upon the poorest and worst classes to do that. A city missionary's work is varied and extensive, but it must all look to the one end. She must be a leader, and able to go among strangers of all classes, rich as well as poor, worldly as well as spiritual, and interest them in herself and in her church. She must know why a United Presbyterian church ought to be established in the city, and be ready to answer all manner of questions and objections respecting the enterprise she represents. In short she must do a large part of what the minister in the new field is to do in every line except the preaching. I feel as if the conditions that surround one of our missions in a city where we have never had a church, and are not known as a church, are peculiar and call for a peculiar kind of work.

I have written at some length because I am so deeply impressed about this thing. From what I have learned by a years work under the conditions that have prevailed here, and from what I have observed of our missionary's work both in its results and the need of a training with a view to these conditions and the peculiar work to be done, I am thoroughly persuaded that a training school of our own that meets these demands is an imperative necessity. Of course persons might be trained for work along all the lines, and in missions under the care and direction of a strong established church, but I write from the standpoint of one in a "special mission" when the city missionary is specially needed. I hope this project will receive encouragement and sufficient support soon.

ELIZABETH M. CAMPBELL.

LETTER FROM EGYPT.

CAIRO, Oct. 3rd, 1893.

MY DEAR FRIENDS:

Though the sun still pours its rays upon us with uncomfortable strength, we feel that our very hot days are past. Though cholera has been on nearly all sides of us, God has not permitted it to cross our borders. Many who last spring left their homes to visit the holy places of the followers of Mohammed, will never return. The reports of the sickness and death of the hundreds of pilgrims is really appalling. It is believed that nearly one fourth of those who started to Mecca died either there or on their way back. The fear of the cholera breaking out in Egypt has caused a good amount of "cleaning up." Men went through the poorer parts of the city and ordered the dwellings white-washed. In some of the houses the white-washing was put on in patches and when we asked why, they answered, "White-washing brings vermin;" "they ordered us to white-wash and we have done it."

It is said by some that the past summer was the very hottest we have ever had. The deaths among children have been as numerous as usual, and several of our own people have lost little ones. In July the little daughter of one of our church members was stung by a scorpion and died in a few hours. The little son of one of our colporteurs was taken, leaving his mother for the fifth time childless. Last week one of our little

school girls died suddenly, though she had not been well for more than a year. When we gathered for the funeral the mother said: "I will not go into the room while they pray, I cannot listen to it." Several times during the exercises she would give a little scream and then beat her cheeks and her breast; when I would take her hands she would look at me sadly and say, "I am quiet." Poor woman, she had nothing to comfort her; she is a Copt. She only knew that her little girl had been taken from her. I was present when they prepared the little body for the grave. The mother brought all the child's clothes ands aid, "Put them all on her." When they had put on two dresses I said, "You cannot put on any more," but the three women who were dressing the body said, "Nothing must be done by couples." Neither would they allow a fourth person to put on the stockings. After putting on the third dress they said, "We will put all the others in the coffin to make a bed for her.,' The last time I saw the little girl she read for me a few verses from the New Testament, and we will believe that her father's words are true: "She is speaking the language of Heaven." The father has been a member of onr church for several years.

Our work, to us, seems to progress slowly, but we often hear of results of the gospel as taught in our schools when we do not expect it.

Some time ago I was talking to an old man from a village about going to church. He said, "I have no time,"—a very common excuse. I asked him if he worked on Sabbath, telling him God had given us six days and that the seventh was His. He said, "I will tell you a story. I was in a village visiting my daughter and intended leaving for my own town on Sabbath. On Saturday evening a woman came in and I told her I was going to travel the next day. She said, "Tomorrow will be Sabbath, and it is not right for you to travel on Sabbath, as it is the Lord's day." But I said, "I am in a hurry to reach home." She said, "If you wait over till Monday, you will reach your town sooner than it you started tomorrow." So I said, "I have heard, and I will obey." I waited over and on Monday morning went down to the river and found a boat ready to start. I went on board and in a few hours I was at my own town." The woman who talked to the old man had once been in our school in Asyoot. Thus we often hear of the seed springing up in "out of the way places." It is ours to sow, knowing that God will bless in his own time. With love and best wishes. Believe me,

Yours sincerely,

HENRETTA M. HARVEY.

Young People's Department.

LITTLE HONORA MULLALLY.

"THIS is Thanksgiving month, and there are opportunities to do kind deeds if you keep your eyes open. Boys and girls who have the real, real missionary spirit have 'eyes that see,' and 'ears that hear.' Perhaps there may be living near you some one with a good appetite, and as little to satisfy it as our young friend had, a bit of whose history is given below."

Poor little Honora Mullally
At the close of the Thanksgiving Day,
Was standing in front of her alley,
A watching some children at play.

Her gown was a wonderful garment,
All patches from shoulder to hem,

And her hat and her shoes—well, I beg you'll excuse
Any further remarks about them.

But poor little Honora Mullally
Had a face just as bright as could be,
And no flower in meadow or valley
Was ever as pretty as she.

And so thought an old woman, who, passing,
Stopped a moment to smilingly say,
"Why, bless your dear heart,
I'm sure you have had a very good dinner today."

"Yis, indade," said Honora Mullally,
"I did; for my friend Mrs. Down
Had a hape of sweet-taters that Sally,
Her sister, baked lovely and brown.

Wid—oh, ma'am, if you could have seen it!—
The fattest and foinest of hins,
And they giv' me the gizzard and neck of that hin,
And all of the sweet-tater skins!"

—*Margaret Eytinge, in Harper's Young People.*

A THANKSGIVING SERMON.

"It's almost Thanksgiving Day,"
Said Harry to May;
"I'm so tired of waiting,
Let's play its to-day."
So they drew out a table
And set it with care,
And invited the kittens
Their dinner to share.

"I'm going to play grandma,"
Said bright little May,
"And preach to the kitties
'Bout Thanksgiving Day
Now Kitty, remember,"
She soberly said,
"You must always be thankful,
Even for bread.

"Be thankful for playthings,
For clothes good and warm,
For a nice home to live in,
So safe from all harm;
Your mamma to love you,
And all your dear friends;
Grandma says they are blessings
Our dear Saviour sends.

"She says there are children
Way over the sea,
Who are just as unhappy
As unhappy can be;
And this is the reason—
There's no one to tell
Them about the dear Saviour,
Who loves them so well.

"She says we must help them;
So, puss, if you please,
You're to help the poor children,
Way over the seas."
May looked very sober,
But kitty just purred
And I fear of the sermon
She heard not a word.

And as for the children
Whose lot is so hard—
I'm sorry to say it,
But I don't think she cared.
A little girl I once heard of—
It's a pity it's true—
Was much like this kitty;
Do you think it was you?

—*Mission Day Spring.*

MRS. MORGAN'S QUARTER.

BY KATE SUMNER GATES, IN GOSPEL IN ALL LANDS.

"Only twenty-five cents." It seemed so very, very small to Mrs. Morgan when she thought of what the others would give, though when she remembered the barrel of flour that they must have, the shoes for Kit, the medicine for Janie, and Tom shivering without an overcoat, it seemed to her that she could not spare even twenty-five cents for missions.

"I don't believe that I will go to the Circle," she said to herself, "and then I won't have to give anything. My poor little quarter won't amount to anything; the ladies will laugh in their sleeves to see me put it in the box with their five and ten dollar bills. The Lord knows I'd be glad to give more, but I honestly and truly cannot, so I'll just stay at home and sew."

But somehow Mrs. Morgan did not feel comfortable in her mind as she settled herself to work.

"You know you're a coward," whispered her conscience very distinctly. "You know, even if you hadn't but one cent to give, that you ought to go and give it. What if they do all give more; it won't be any excuse for you not doing your duty, will it? A quarter isn't enough to do any good? How do you know that? A dollar is only four quarters, and 'Many a little makes a mickle,' Suppose everybody who could only give a little should not give at all, wouldn't it

make a difference? Besides, remember the loaves and fishes; ask the Lord's blessing on your gift, and though it may be small, yet it may have a power that a much larger one without his blessing would never have. Sarah Jane Morgan, you know that you ought to go to that Mission Circle meeting and give your quarter; so put up your work and go."

And Mrs. Morgan put up her sewing, went to her room, took the despised quarter out of her pocket-book, and knelt by the bedside. "Oh dear Lord," she prayed, "this is all I have to give to help thy cause. Thou knowest my heart and seest that I would gladly do more if I could. I humbly and earnestly ask thee to bless my little offering for Christ's sake. Amen."

Somehow that quarter seemed very different to Mrs. Morgan when she rose from her knees, and putting on her bonnet and shawl started for the meeting.

"I believe I'll stop for Mrs. Carter," she thought, as she went along.

"N-o," said Mrs. Carter. "I've about given up going. I can't give much, for it's been a hard winter, and most of the ladies can give so much that I feel mean putting my mite in the box."

"Just exactly the way I felt at first," said Mrs. Morgan, laughing, "but it isn't the right way. We must everyone do our own part, no matter how small it is. Now there is my Kit; she can do ever so much to help me, and Tottie can't do anything but take steps, but she ought not refuse to do that because she can't do as much as Kit, ought she? And then the little steps do help wonderfully, after all, sometimes."

"That's a good word, Mrs. Morgan. Thank you ever so much, and I'll remember it. Just wait a minute and I'll go right along with you."

"John," said Mrs. Thompson that noon to her husband, "I want some money. The Mission Circle meets this afternoon, and then I want to do a few errands, so please give me ten or fifteen dollars."

Mr. Thompson counted out fifteen dollars.

"I suppose the most of it is for the Mission Circle," he said laughingly.

"I'm not going to give but a dollar, anyway," thought Mrs. Thompson, as she dressed for the meeting. "And I will stop at Leonard's on my way home and get that lovely lace scarf. I don't know but it is extravagant to pay ten dollars for it, but I do want it so much. Dear me, what would my dear, good mother say to me!" and Mrs. Thompson sighed as she remembered how far she had strayed from that mother's teachings.

Now it happened that Mrs. Morgan and Mrs. Carter sat directly in front of Mrs. Thompson at the meeting, and she watched them curiously.

"I wonder what they find to be so interested in," she thought.

"I am so glad that those two are out," whispered Mrs. Allen. "I do like that Mrs. Morgan so much. I believe she does more for missions than any of us, for she gives out of her poverty and prays over what she gives, which is more than some of the rest of us do, who don't deny ourselves any in giving either."

Mrs. Thompson made no reply, but somehow she thought more and more of that dear mother. She had loved the cause of missions and prayed for it, and like Mrs. Morgan she had had but little to give.

"What would she say to me!" thought Mrs. Thompson for the second time that afternoon.

A little incident which she had not thought of for years suddenly came to her remembrance. She had discovered that her mother was denying herself some little comfort that she might have more to give, and she had tried to persuade her to use the money on herself.

" 'Will I offer to the Lord that which cost me nothing?' " quoted her mother, earnestly. "No, dear, it is a comfort to give up something for His sake."

What if I should give up the coveted lace scarf—what if I should? How the strange question kept ringing in her ears! But after all it was Mrs. Morgan who decided it. Mrs. Thompson saw her take out her poor, worn little pocket-book— plenty large enough, though, to hold all Mrs. Morgan had to put into it. She watched her open it, and saw that it held only a quarter and a very little small change. She saw her take the quarter and drop it in the box with a joyful, wistful expression, and the hot tears filled Mrs. Thompson's eyes.

"She finds the comfort just as mother did," she thought.

A minute later and a crisp ten dollar bill dropped softly from Mrs. Thompson's hand into the box.

"But my mother and Mrs. Morgan gave it," said Mrs. Thompson to herself.

Mrs. Morgan never knew of her part in it, but what did that matter? She had done what she could.

CONVERSATION.—THE FREEDMEN.

BY M. A. N.

Willie.—Say, boys, did you know Whittier that died last year?

Roy.—Whittier, who was he?

Willie.—Why, our Quaker poet Whittier, of course. He wrote and worked against slavery when it was'nt popular to do so. I have read some of his poems, and I tell you they make slavery look just horrible.

Paul.—Whittier must have been glad when slavery was done away with.

Albert.—How did it get a start here, anyway?

Arthur.—You boys haven't studied history yet, so I'll tell you. One hot day in August, 272 years ago, the rich planters of Jamestown, Va., were greatly troubled about their tobacco crop; they hadn't hands to tend it, and vile stuff though it is, they made money out of it, and so didn't want to lose the crop. Just then a Dutch ship sailed up the river, and dropped her anchor. The captain told all who came aboard, that he had some Africans below deck that he wished to sell. Everybody flocked to see the strange black men. The planters said, "Why not buy them for farm hands." Some of them said, "No, this will be wrong", but others who did not care for right or wrong, and only thought of their tobacco, bought the 20 negroes, and striking off their chains, set them to work in the tobacco fields. And so one evil brought on another, and slavery was fastened on our land.

Albert.—I read "Uncle Tom's Cabin" last summer, and if that was a true story, slavery must have been terrible.

Willie.—Why of course it was true. I have heard my grandfather tell how the slave owners treated their slaves when he was a boy. He knew a planter who owned 50 slaves. While he lived he kept them together, and was kind to them, but after he died the children divided the property and the slaves were sold, some to one man and some to another. There was one family of a father, mother and three children. The oldest was twelve and the youngest two years old. The father was sold away off South; a man from the city bought the mother for a cook. The children were bought by different men. Even the poor little baby was not left to the mother, while she, made desperate by her wrongs and sorrows, a few weeks

after threw herself into the river, and thus put and end to her own life. If you want to know how they felt, just try to put yourself and your father and mother in their place.

Albert.—Well, it seems to me we owe them a great debt. Our ancestors made them what they are, and we ought to do something towards educating them.

Paul.—Are we doing anything as a church to uplift them?

Willie.—Oh, yes indeed. We have 53 preachers and teachers settled in seven different parts of the South, all earnestly at work Christianizing and educating the children and youths. In Knoxville and Athens Tenn., Miller's Ferry in Alabama, Chase City, Bluestone and Norfolk in Virginia, and a Normal Institute in Henderson, N. C., we have regular preaching, Sabbath, industrial, boarding and sewing schools, and a home for little boys and girls. With the help of 260 colored students as teachers, 15,000 pupils are being daily taught true religion, and receive as well a thorough training in hand and head work.

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Willie.—Yes, that is so; the heathen abroad are not more needy, and have not so strong a claim on us as just this people here in our midst, and while we ought to give liberally to the spread of the gospel abroad, we surely ought to do far more for the spread of Christ's Kingdom among those who are in darkness at home. "The one ye ought tohave done, and not to have left the other undone."

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Who that has visited the Columbian Exposition has not felt his patriotism stirred within him, and profoundly thankful to the kind Providence that has cast his lot in this favored land—favored, not because of any peculiar worth or merit in us, but because this land has been developed along the line of the principle promulgated by the sweet singer of Israel:

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CHANGE OF TREASURER.

We regret to note that the monthly statement of our Foreign Board announces the resignation of its treasurer, Mr. Joseph D. McKee, who has served long and faithfully and while carrying a great burden of bodily weakness. It is sad to miss the old familiar names from our reports, but their labors and deeds of love, wherein they magnified their office, are recorded in many hearts, and are treasured by Him who notes every loving deed done in the name of a disciple. May Mr. McKee be greatly benefited by lightened labors, and may the incoming treasurer, Mr. Robert L. Latimer, have strength for his new duties.

Good word has been received from Mr. Moosa, who conducted Sabbath services on ship-board on the voyage across the Atlantic.

MAGAZINE agents, please look after your lists expiring with November. Can you not double these, so as to begin the year 1894 with a large increase of new subscribers and full lists of renewals? Missionary interest can grow only as our women keep up their acquaintance with the work and its needs. Send for sample copies, and, each agent, do your best

It is with deep regret that we make mention of the very sorrowful bereavement of the chairman of the MAGAZINE committee, Mrs. W. C. Hutchison; in the passing away of her only remaining sister at her home in Delphi, Indiana, last week. Called suddenly from her family and friends, in the midst of robust health, the shock is very great, but "The righteous hath hope in his death." "Precious in the sight of the Lord is the death of His saints."

DEATH OF MAHARAJAH DHULEEP SINGH.

Just as we go to press the daily papers make an announcement which will possess a melancholy interest for United Presbyterians. His Highness, the Maharajah Dhuleep Singh, died in Paris, Oct. 22, from the effects of a paralytic stroke.

It will be remembered that he was much aggrieved at the English government for refusing to assume his personal debts, and to grant him an increase of pension, to which he considered himself entitled. It is said he recently expressed deep regret for the course which he had pursued towards England since 1886, and her Majesty, by the advice of her ministers, was graciously pleased to accord her pardon to him.

His profession of Christianity, followed by a consistent life for many years, and his kindness and munificence to our Egyptian mission, which gave him his lovely and pious wife, the Maharanee, whom we knew first as Bamba, and his return of late to former paths, cause us to hope that he was a true disciple who had been allowed to go astray for a time.

Monies received for publishing Minutes additional to what has been already reported.

Garnett Pres.—Edgeton, Ks. Cong.	$ 1 00
Rock Island Pres.—Aledo Ills. Cong.	3 00
Chicago Pres.—Wilton Ills. Cong.	1 00
Cleveland Pres.	1 00
Monongahela Pres.	14 50
Omaha Pres.—Omaha 1st Ch. Park Ave, & Central Majors, Dunbar, North Bend	6 00
Chartiers Pres	1 00
Des Moines Pres.—Chariton, Unity, Union, Guernsey, Monroe and Des Moines 1st	7 00
Frankfort Pres.—Clinton Cong.	1 00
College Springs Pres.	4 00
Conemaugh Pres.—Blairsville, Crete, Elderton, Saltzburg, Bethel & Shelocta Congs	6 00
N. Indiana Pres.—Bethesda Cong.	1 00
Beaver Valley Pres.—Darlington, Four Mile, Oak Grove, Oakland, Mountville, Bethel, 2nd New Castle, Center, Wurtemburg, Beaver, Beaver Falls Y. L. M. S	11 00
Chillicothe Pres.—Peebles, Cherry Fork	2 00
Delaware Pres.	4 00
Wewoka, Ind. Ter.	40
Philadelphia Pres.—Phila. 2nd, 3rd, 7th, 8th, 9th, North & West, & Oxford Congs.	8 00
Keokuk Pres.	1 60
Butler Pres.—Harmony	1 00
Big Springs Pres.—Concord 50cts; Tuscarora, $1	1 50
Caledonia Pres.	5 00
Colorado Pres.—Denver, Pueblo, Greeley, $1 each	3 00
Pawnee Pres.—Superior and Mission Creek	2 00
Westmoreland Pres.—Braddock, Bethel, Logan's Ferry, Bethesda, Dorcas Soc., Connellsville McKeesport Y. L. M. S.	6 00
Allegheny Pres.	9 00
Argyle Pres.	8 00
Total	$109 00
Previously acknowledged	313 40
Total Amount received,	422 40
Amount needed,	625 00
Deficit,	$202 60

MRS. J. G. CARSON,
Treasurer of Minutes Fund.

PROGRAMME FOR NOVEMBER.

PART FIRST—STUDY.

Prayer.
Read Zech., 8th, 1-15 verses.
Sing Psalm 78, No. 107, 3rd and 4th verses.
Bible Reading—Promises concerning Jews.
Sing Psalm 80, No. 2, 1st and 2nd verses.
Paper—The Jews.
Close with Psalm 72, No. 99, 6th and 7th verses.

PART SECOND—CONFERENCE—REASONS FOR THANKSGIVING.

PROTESTANT MISSIONS AMONG THE JEWS.

In the 16th and 17th centuries the Protestant church was so fully occupied with its own defence and organization, that neither time nor strength was left it for missions among non-Christian peoples.

In the beginning of the 18th century, however, missions began to be sent out both among the heathen and the Jews. Encouraged by such men as Spener,

Hochstetter, etc,. August Hermann Francke took up the work and pushed it in both directions. The "Institutum Judaicum" was established at Halle by Callenberg, and between 1728 and 1792 there proceeded from that institution a long list of missionaries, Stephan Schultz at their head, who visited not only Germany, but also other European countries and the Orient.

But the 19th century became the century of missions, and those among the Jews developed side by side with those among the heathen. This time, however, it was not Germany, but England that took the lead. The "London Society for Promoting Christianity among the Jews" was formed in 1809, and stations were founded in England, Germany, Poland and Palestine. Those stations became again so many impulses of interest throughout the Protestant church, and other mission societies were formed in Berlin, Dresden and Basle.

Christian Friedrich Frey, who gave the first impulse for the formation of the London Society, was also the real founder of the first American mission among the Jews: "The Society for Ameliorating the Condition of the Jews," New York, 1820.

Other circumstances have proved favorable to the movement. The establishment of a Protestant Episcopate in Jerusalem, 1847, naturally drew attention to Palestine and strengthened the interest in the mission among the Jews. The Presbyterians of Great Britain and Ireland; the Lutherans of Norway, Bavaria and the Rhine Provinces, entered upon the work. The anti-Semitic commotion in Europe since 1870 has no doubt also contributed, if only indirectly, to awaken the whole Christian world to a consciousness of its duty towards Israel. Thus at the close of the 19th century, it may be said that Protestant Christendom has been to a good degree permeated with the idea of missionary work among the Jews.

In North America also has this idea expanded and assumed practical shape. Mission stations have been established in nearly every country where Jews are settled. Even the Falashas of Abyssinia have not been forgotten.

It may be that the preaching of the gospel among the Jews has achieved more with respect to extension of space than with respect to intensity of spirit; but surely the final goal is drawing nearer, when all Christendom shall stand like one man before Israel, professing its faith in Christ and in His gospel."—*Encyclopaedia of Missions.*

In this connection it should be borne in mind that the oldest mission of our church (established in 1843) was a mission to the Jews—the Syrian Mission with headquarters at Damascus.

The Presbyterian church of Ireland united with our own in this Jewish mission and together they labored harmoniously until our church was compelled through want of means for her rapidly expanding work to withdraw in 1877, leaving the Irish church in possession of the field.

We should not withdraw our interest, however, as the faithful sowing of beloved laborers who have gone to their reward is still bearing precious seed; while our interest in the work of Dr. John Crawford and wife and their son, Rev. J. S. Crawford, should not be lessened by their remaining faithfully at the post which was selected by our Board. We should also remember that we have property interests there. The mission property, which was held by the two churches jointly, by our withdrawal passed over to the Irish church, but on the condition that our interest would revert to us in case we should see our way clear at any time to resume our work there.

In this mission the fact has never been lost sight of that it is a "Jewish mission," and earnest efforts have been made in every line of mission work to reach with the Gospel God's ancient people. Many have learned the truth, and we believe some have been converted; but while still holding the word of life to the Jews the missionaries have been, as was the apostle of old, compelled to turn to the gentiles, and here have so far attained their most encouraging results. But are not these years of untiring, devoted effort for the Jews with small apparent results preparing for the fullfillment of the prophecy, "All ends of the earth shall remember and turn unto the Lord."

Reports of Societies, Etc.

OCTOBER REPORT OF WOMEN'S BOARD.

The regular monthly meeting was held Oct 3rd, thirteen members present. The usual opening exercises were observed; led by Mrs. Mary Clokey Porter; Prayer by Mrs. N. Wylie Stevenson.

Foreign Secretary reports the new missionaries, Miss Ella Gordon and Miss Mary A. Lawrence, ready to sail Oct. 14 in company with Rev. Lytle and family for India. A medical missianary not yet secured. Arrangements have been made to keep Dr. White's hospital open. The Secretary will be glad to hear of any person qualified for this position. Home Secretary reports from Mr. Alter; also from Miss Curry, of San Francisco. Miss Miss Muray, of Sioux City, having resigned, sends her last monthly report; had made 75 visits. Miss Elizabeth N. Glenn was elected to the position made vacant by Miss Muray's resignation. Miss Lide A. McCool, of Indianapolis, sends her usual interesting report. Tacoma applies for a home missionary.

Freedmen's Secretary reports bills received for furnishing the Girl's Boarding Hall, at Knoxville, $2000.71. $1200,00 of this amount has been paid, leaving a balance due of $800,71.

Second hand clothing is requested for the Little Boys' and Little Girls' Homes at Knoxville, Tenn.

Financial statements and industrial reports from Norfolk, Henderson and Miller's Ferry. The sewing department, under the care of Mr. Work, report their new sewing room finished.

Chairman of Literature Committee reports sending 610 letters to presidents of missionary societies and 650 orders for Bible readings.

Secretary Church Extension and Parsonage Fund reports a busy time in this department. While the details would be uninteresting, being composed of loans, notes, mortgages, insurance, etc., yet it is cheering in these days of financial depression to know that the obligations are being met in the time and manner arranged for.

Treasurer reports September receipts.....$1.086 80
" " " disbursements.....5.321 60

Mrs. Virginia Hastings, of Conemaugh Presbytery, having resigned, Mrs. James M. Stewart, of same Presbytery, was elected a Director of the Board, to serve the unexpired term of one year and six months.

Adjourned to meet Nov. 7th.

MARY W. PORTER, Sec'y.

WOMAN'S UNITED PRESBYTERIAN ASSOCIATION.

After two months vacation the Association met Sept. 22, 1893, in the Wylie Avenue, United Presbyterian church, Pittsburgh, with quite a full attendance. Mrs. H. C. Campbell was not in the chair because of illness, but Mrs. A. H. Duff, presided. Reports were read, first of the meeting of the Board of Directors

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CHANGE OF TREASURER.

We regret to note that the monthly statement of our Foreign Board announces the resignation of its treasurer, Mr. Joseph D. McKee, who has served long and faithfully and while carrying a great burden of bodily weakness. It is sad to miss the old familiar names from our reports, but their labors and deeds of love, wherein they magnified their office, are recorded in many hearts, and are treasured by Him who notes every loving deed done in the name of a disciple. May Mr. McKee be greatly benefited by lightened labors, and may the incoming treasurer, Mr. Robert L. Latimer, have strength for his new duties.

Good word has been received from Mr. Moosa, who conducted Sabbath services on ship-board on the voyage across the Atlantic.

MAGAZINE agents, please look after your lists expiring with November. Can you not double these, so as to begin the year 1894 with a large increase of new subscribers and full lists of renewals? Missionary interest can grow only as our women keep up their acquaintance with the work and its needs. Send for sample copies, and, each agent, do your best

It is with deep regret that we make mention of the very sorrowful bereavement of the chairman of the MAGAZINE committee, Mrs. W. C. Hutchison; in the passing away of her only remaining sister at her home in Delphi, Indiana, last week. Called suddenly from her family and friends, in the midst of robust health, the shock is very great, but "The righteous hath hope in his death." "Precious in the sight of the Lord is the death of His saints."

DEATH OF MAHARAJAH DHULEEP SINGH.

Just as we go to press the daily papers make an announcement which will possess a melancholy interest for United Presbyterians. His Highness, the Maharajah Dhuleep Singh, died in Paris, Oct. 22, from the effects of a paralytic stroke.

It will be remembered that he was much aggrieved at the English government for refusing to assume his personal debts, and to grant him an increase of pension, to which he considered himself entitled. It is said he recently expressed deep regret for the course which he had pursued towards England since 1886, and her Majesty, by the advice of her ministers, was graciously pleased to accord her pardon to him.

His profession of Christianity, followed by a consistent life for many years, and his kindness and munificence to our Egyptian mission, which gave him his lovely and pious wife, the Maharanee, whom we knew first as Bamba, and his return of late to former paths, cause us to hope that he was a true disciple who had been allowed to go astray for a time.

Monies received for publishing Minutes additional to what has been already reported.

Garnett Pres.—Edgeton, Ks. Cong.	$ 1 00
Rock Island Pres.—Aledo Ills. Cong.	3 00
Chicago Pres.—Wilton Ills. Cong.	1 00
Cleveland Pres.	1 00
Monongahela Pres.	14 50
Omaha Pres.—Omaha 1st Ch. Park Ave, & Central Majors, Dunbar, North Bend	6 00
Chartiers Pres	1 00
Des Moines Pres.—Chariton, Unity, Union, Guernsey, Monroe and Des Moines 1st	7 00
Frankfort Pres.—Clinton Cong.	1 00
College Springs Pres.	4 00
Conemaugh Pres.—Blairsville, Crete, Elderton, Saltzburg, Bethel & Shelocta Congs	6 00
N. Indiana Pres.—Bethesda Cong.	1 00
Beaver Valley Pres.—Darlington, Four Mile, Oak Grove, Oakland, Mountville, Bethel, 2nd New Castle, Center, Wurtemburg, Beaver, Beaver Falls Y. L. M. S	11 00
Chillicothe Pres.—Peebles, Cherry Fork	2 00
Delaware Pres.	4 00
Wewoka, Ind. Ter.	40
Philadelphia Pres.—Phila. 2nd, 3rd, 7th, 8th, 9th, North & West, & Oxford Congs.	8 00
Keokuk Pres.	1 60
Butler Pres.—Harmony.	1 00
Big Springs Pres.—Concord 50cts; Tuscarora, $1.	1 50
Caledonia Pres.	5 00
Colorado Pres.—Denver, Pueblo, Greeley, $1 each	3 00
Pawnee Pres.—Superior and Mission Creek	2 00
Westmoreland Pres.—Braddock, Bethel, Logan's Ferry, Bethesda, Dorcas Soc., Connellsville McKeesport Y. L. M. S.	6 00
Allegheney Pres.	9 00
Argyle Pres.	8 00
Total	$109 00
Previously acknowledged	313 40
Total Amount received,	422 40
Amount needed,	625 00
Deficit,	$202 60

MRS. J. G. CARSON,
Treasurer of Minutes Fund.

PROGRAMME FOR NOVEMBER.

PART FIRST—STUDY.

Prayer.
Read Zech., 8th, 1-15 verses.
Sing Psalm 78, No. 107, 3rd and 4th verses.
Bible Reading—Promises concerning Jews.
Sing Psalm 80, No. 2, 1st and 2nd verses.
Paper—The Jews.
Close with Psalm 72, No. 99, 6th and 7th verses.

PART SECOND—CONFERENCE—REASONS FOR THANKSGIVING.

PROTESTANT MISSIONS AMONG THE JEWS.

In the 16th and 17th centuries the Protestant church was so fully occupied with its own defence and organization, that neither time nor strength was left it for missions among non-Christian peoples.

In the beginning of the 18th century, however, missions began to be sent out both among the heathen and the Jews. Encouraged by such men as Spener,

Hochstetter, etc,. August Hermann Francke took up the work and pushed it in both directions. The "Institutum Judaicum" was established at Halle by Callenberg, and between 1728 and 1792 there proceeded from that institution a long list of missionaries, Stephan Schultz at their head, who visited not only Germany, but also other European countries and the Orient.

But the 19th century became the century of missions, and those among the Jews developed side by side with those among the heathen. This time, however, it was not Germany, but England that took the lead. The "London Society for Promoting Christianity among the Jews" was formed in 1809, and stations were founded in England, Germany, Poland and Palestine. Those stations became again so many impulses of interest throughout the Protestant church, and other mission societies were formed in Berlin, Dresden and Basle.

Christian Friedrich Frey, who gave the first impulse for the formation of the London Society, was also the real founder of the first American mission among the Jews: "The Society for Ameliorating the Condition of the Jews," New York, 1820.

Other circumstances have proved favorable to the movement. The establishment of a Protestant Episcopate in Jerusalem, 1847, naturally drew attention to Palestine and strengthened the interest in the mission among the Jews. The Presbyterians of Great Britain and Ireland; the Lutherans of Norway, Bavaria and the Rhine Provinces, entered upon the work. The anti-Semitic commotion in Europe since 1870 has no doubt also contributed, if only indirectly, to awaken the whole Christian world to a consciousness of its duty towards Israel. Thus at the close of the 19th century, it may be said that Protestant Christendom has been to a good degree permeated with the idea of missionary work among the Jews.

In North America also has this idea expanded and assumed practical shape. Mission stations have been established in nearly every country where Jews are settled. Even the Falashas of Abyssinia have not been forgotten.

It may be that the preaching of the gospel among the Jews has achieved more with respect to extension of space than with respect to intensity of spirit; but surely the final goal is drawing nearer, when all Christendom shall stand like one man before Israel, professing its faith in Christ and in His gospel."—*Encyclopaedia of Missions.*

In this connection it should be borne in mind that the oldest mission of our church (established in 1843) was a mission to the Jews—the Syrian Mission with headquarters at Damascus.

The Presbyterian church of Ireland united with our own in this Jewish mission and together they labored harmoniously until our church was compelled through want of means for her rapidly expanding work to withdraw in 1877, leaving the Irish church in possession of the field.

We should not withdraw our interest, however, as the faithful sowing of beloved laborers who have gone to their reward is still bearing precious seed; while our interest in the work of Dr. John Crawford and wife and their son, Rev. J. S. Crawford, should not be lessened by their remaining faithfully at the post which was selected by our Board. We should also remember that we have property interests there. The mission property, which was held by the two churches jointly, by our withdrawal passed over to the Irish church, but on the condition that our interest would revert to us in case we should see our way clear at any time to resume our work there.

In this mission the fact has never been lost sight of that it is a "Jewish mission," and earnest efforts have been made in every line of mission work to reach with the Gospel God's ancient people. Many have learned the truth, and we believe some have been converted; but while still holding the word of life to the Jews the missionaries have been, as was the apostle of old, compelled to turn to the gentiles, and here have so far attained their most encouraging results. But are not these years of untiring, devoted effort for the Jews with small apparent results preparing for the fullfillment of the prophecy, "All ends of the earth shall remember and turn unto the Lord."

Reports of Societies, Etc.

OCTOBER REPORT OF WOMEN'S BOARD.

The regular monthly meeting was held Oct 3rd, thirteen members present. The usual opening exercises were observed; led by Mrs. Mary Clokey Porter; Prayer by Mrs. N. Wylie Stevenson.

Foreign Secretary reports the new missionaries, Miss Ella Gordon and Miss Mary A. Lawrence, ready to sail Oct. 14 in company with Rev. Lytle and family for India. A medical missianary not yet secured. Arrangements have been made to keep Dr. White's hospital open. The Secretary will be glad to hear of any person qualified for this position. Home Secretary reports from Mr. Alter; also from Miss Curry, of San Francisco. Miss Miss Muray, of Sioux City, having resigned, sends her last monthly report; had made 75 visits. Miss Elizabeth N. Glenn was elected to the position made vacant by Miss Muray's resignation. Miss Lide A. McCool, of Indianapolis, sends her usual interesting report. Tacoma applies for a home missionary.

Freedmen's Secretary reports bills received for furnishing the Girl's Boarding Hall, at Knoxville, $2000.71. $1200,00 of this amount has been paid, leaving a balance due of $800,71.

Second hand clothing is requested for the Little Boys' and Little Girls' Homes at Knoxville, Tenn.

Financial statements and industrial reports from Norfolk, Henderson and Miller's Ferry. The sewing department, under the care of Mr. Work, report their new sewing room finished.

Chairman of Literature Committee reports sending 610 letters to presidents of missionary societies and 650 orders for Bible readings.

Secretary Church Extension and Parsonage Fund reports a busy time in this department. While the details would be uninteresting, being composed of loans, notes, mortgages, insurance, etc., yet it is cheering in these days of financial depression to know that the obligations are being met in the time and manner arranged for.

Treasurer reports September receipts.....$1.086 80
" " " disbursements.....5.321 60

Mrs. Virginia Hastings, of Conemaugh Presbytery, having resigned, Mrs. James M. Stewart, of same Presbytery, was elected a Director of the Board, to serve the unexpired term of one year and six months.

Adjourned to meet Nov. 7th.

MARY W. PORTER, Sec'y.

WOMAN'S UNITED PRESBYTERIAN ASSOCIATION.

After two months vacation the Association met Sept. 22, 1893, in the Wylie Avenue, United Presbyterian church, Pittsburgh, with quite a full attendance. Mrs. H. C. Campbell was not in the chair because of illness, but Mrs. A. H. Duff, presided. Reports were read, first of the meeting of the Board of Directors

held Sept 10th, when arrangements were made for the celebration of the fifteenth anniversary of the organization of the Association. It will be held on the evening of Oct. 26th, in the Fourth church, Allegheny, in which will be arranged a large platform to be occupied by the officers of the Association, the speakers, and representatives from kindred institutions. The children from the Orphans' Home will come in singing a selection from the Bible Songs and occupy seats on one side of the pulpit, while the managers and staff of the Memorial Hospital and the managers of the Home for the Aged, with some of the old ladies, will be seated on the other side of the pulpit. Appropriate mottoes will be placed across each corner. The programme, which will be a souvenir, will be as follows:

Singing by the congregation.
Prayer.
Rev. Joseph Kyle, D. D.
Reading of the Scriptures,
Rev. J. W. Witherspoon, D. D.
Anthem.
Address by Rev. J. M. Fulton, D. D.
Singing by Orphans' Home children.
Greetings from kindred Institutions.
Anthem.
President's Address.
Singing by Congregation.
Benediction.

A reception will be held immediately after in the lecture room, and "tea" will be served by the young ladies of all the churches, under the charge of Mrs. Dr. Kyle and Miss Jennie Leitch. A gift of a large lot in Uniondale cemetery was received for the resting place of the dear ones in our Home for the Aged, for which the Association are sincerely grateful to the Cemetery managers.

A committee, consisting of Miss Clark, Miss Pressly and Mrs. Mary W. Porter, were appointed to secure and place in the Home for the Aged a tablet bearing the names of Mr. and Mrs. Alex Henry, the founders of the institution. It was in its place on Reception and the inscription was, "Ye have done it unto me."

Reports from the Orphans Home showed that it has a full corps of assistants and everything moving along satisfactorily. There were 41 children when the Home opened and two have been admitted since, while many applications are constantly coming to us.

The Memorial Hospital never takes a vacation, and they had two very serious surgical operations, which proved very successful, besides caring for two of our very little children from the Home, who were taken to the country but for a short time, they being quite a care.

The Home for the Aged is prospering, and soon every room will be filled. The lawn fete would have been most enjoyable but for a severe storm which prevented many from coming, but the following list of remittances from the Secretary, Miss E. D. Brown, show good results.

Admission	$ 144.	
Supper Committee	314.18.	Expenses, 38.42.
Candy	96.00.	
Ice Cream	93.60.	
Lemonade	68.00.	
Flowers	31.18.	
Russian Tea	11.75.	
Pony Cart	3.30.	
Donations for Expenses	28.50	Balance, $752.07.
Total	$790.49.	

Adjourned to meet in the Fourth church, Allegheny, on Friday, Oct. 27th, at 9.30 a. m., which will be an all day meeting to hear reports and elect officers and directors for the Association for the new year, and managers for the three institutions. Annual membership fees must be paid before the 23rd, as the treasurers books close that day.

By order of the Association.

M. F. REED, Cor. Sec.

QUESTION DRAWER.

[Address communications for this department to Miss E. W. Pollock, Erie, Pa.]

Ques.—This question, has been asked me so often, by those who have been asked by their societies, to write on, "The *Laborers* in our mission fields." "Where can we get the information we need?" that I give it to the Drawer, hoping that some one who can, will answer it.—ED.

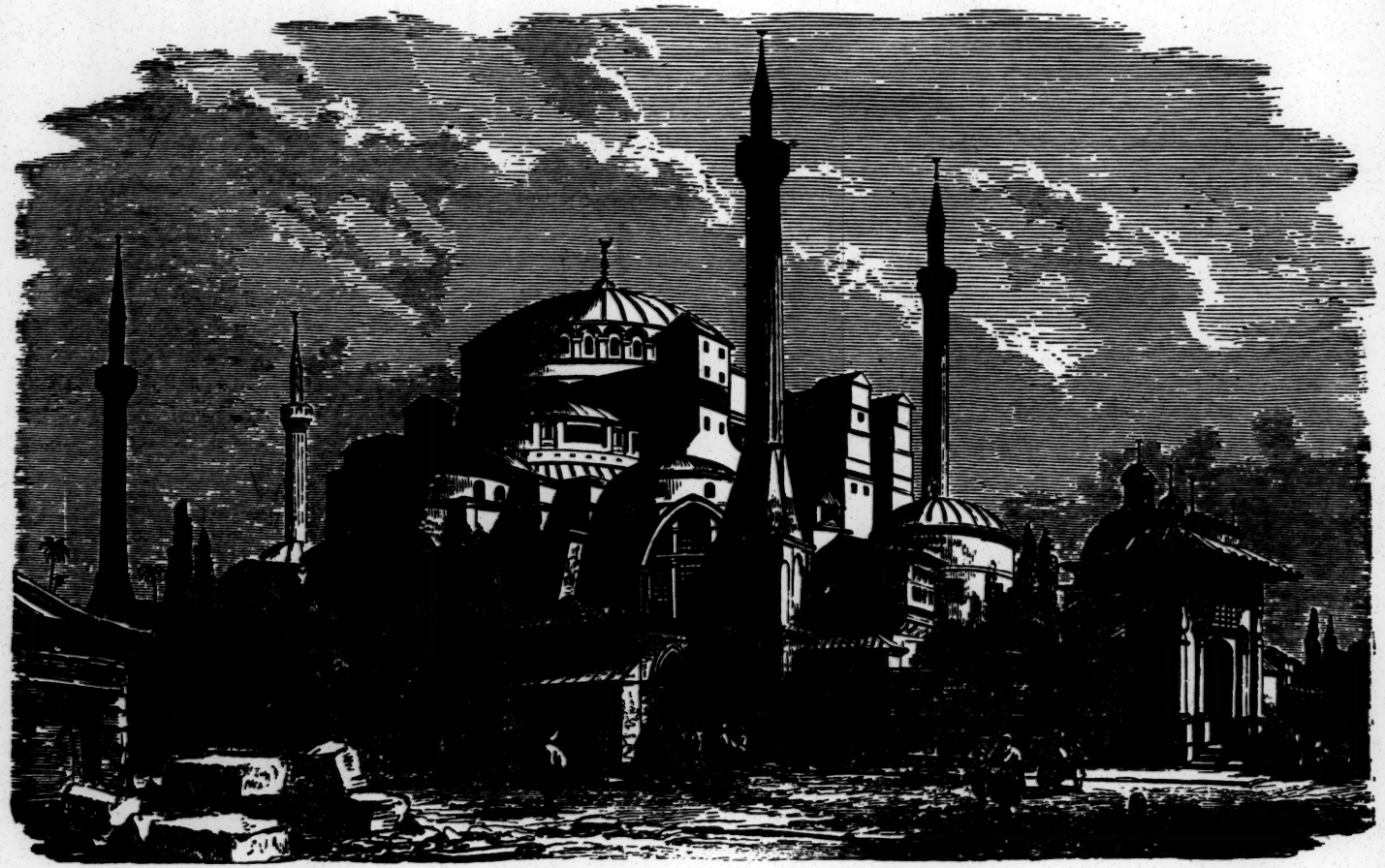
Ques.—By what standard should we measure our devotion to the cause of Christ.

Ques.—While we all believe that the strong should help the weak, and that a general delegate fund would be good and desirable, yet we find a number who are not willing to adopt the plan suggested by our committee on finance. Do we need to be educated up to this, or could some better plan be suggested?

SUGGESTIONS.

From what I have seen and heard of our General and Presbyterial meetings, I would suggest that we have more discussions on the practical part of the work. There seems to be a tendency to run these meetings into literary societies.

The W. M. S. of Lake Presbytery and the people of Greenville, Pa., were highly instructed and entertained by an address given by Miss Josephine White on the people of India and our mission there. Her description of the people, their habits and customs, their numerous religions and castes, showed plainly what mountains of difficulties the missionary has to face, who labors for Christ and souls among them. We hope many others will have the pleasure of hearing Miss White.



MOSQUE OF SAN SOPHIA.